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THE CATHOLIC CHURCH AND HISTORY TEXTBOOKS IN THE UNITED STATES

A Thesis

Submitted by

Cornelius Kavanagh Hannigan

(A.B., Saint Michael's College, 1943)

In Partial Fulfillment of Requirements for
the Degree of Master of Education

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Chapter I

History Textbooks and the Foundation of Catholic Schools

The Catholic Church has always had a great concern in the writing and teaching of history. This is indeed as it should be for the Church, perhaps more than any other institution, has been a great and important part of the growth and development of western culture and civilization. The Church's concern has been that this part be told accurately and adequately. That the official opinion of the Church and the unofficial opinion of Catholic prelates and educators concerning the Church's part in history have been different from that of certain historians in the United States, furnishes the material and the thesis for this paper.

The teaching of history, specifically the role of the Catholic Church and Catholic people in both the history of the United States and Europe, provided one important cause for the establishment of a Catholic parochial school system in the United States entirely separate from the public school system. At no time was it the official opinion of the Church that it was a fundamentum that the idea of a public school system was bad in itself and that Catholics could never in conscience support it. It was the fervent hope of many Catholic prelates that the public school system could be sanctioned by the Church and that all Catholic children could be in some way included in it. Theodore Maynard says,

> "So far from Catholics being enemies of the public schools, many of their leaders went to dangerous lengths of accommodation. In this their fault was that they were over sanguine, but at least they must be admitted to have worked for cooperation until it was apparent that cooperation was out of the question. John Carroll, speaking at a time when goodwill was still widespread, expressed the hope that Catholics and Protestants would be able to join

> hands in maintaining schools. Long years later John Ireland, addressing the National Educational Association, said he regretted the necessity of public [Ireland actually said 'parochial' - CKH] schools, and Cardinal Gibbons, at the dedication in 1892 of the school connected with the Baltimore cathedral, also vented his hope that, 'the Catholic schools will one day become in some way connected with the public school system.'"[1]

Reverend Thomas Bouquillon, Professor of Moral Theology at the Catholic University of America, issued in 1891 a pamphlet in which he made a philosophical analysis of the school issue. He maintained that the state had a "special and proper right" to educate.

> ". . . we affirm unhesitatingly, and in accord, as we think, with the principles of sound theology and philosophy, and with the testimony of the tradition of the Church, that it must be admitted, as the larger amount of theologians do admit, that the state has the right to educate. . . Therefore civil authority has the right to use the means necessary for the diffusion of such knowledge, that is to say to teach it, or rather to have it taught by capable agents."[2]

While Father Bouquillon's opinions were regarded as the extreme liberal Catholic viewpoint and led to an intense controversy among Catholics in the United States, they were used by many of the Catholic supporters of the public school system.

Many compromises to incorporate the parochial schools into the public school system were adopted and some worked for a time. The most

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[1] Theodore Maynard, The Story of American Catholicism. New York, Macmillan, 1941, p. 464. For Ireland's speech, see National Educational Association Addresses and Proceedings (1890), p. 185.

[2] Rev. Thomas Bouquillon, Education: to Whom Does It Belong, with a Rejoinder to the Critics. New York, John Murphy Co., 1892.

notable were the Lowell Plan, the Poughkeepsie Plan, and the Faribault Plan.[3]

Many attempts were made to find an agreeable solution and it was when this seemed to be impossible that the Catholic Church ceased its efforts to gain a reconciliation and urged its members to make every sacrifice to establish their own parish schools and strive for their continued improvement. What convinced the Church hierarchy in the United States that this reconciliation was impossible was that, in spite of their alleged non-sectarianism, the public schools were, in fact, Protestant schools, or less often and more objectionable to the Church, completely divorced from God and religion. That the public schools were in effect, Protestant schools is attested to by the fact that in nearly all cases where there existed differing Catholic and Protestant interpretations of historical events, the Protestant interpretation was taught and published in the textbooks. Some books went so far as to openly vilify the church and falsify its doctrines. Samuel Whelpley, in his *Compend of General History*, discussing the powers of the papal state, said,

> "Its powers were professedly of a spiritual or religious, but in reality of a temporal nature: indeed we may go so far as to say they were carnal, sensual, and devilish."[4]

In discussing the Pope he stated that,

> "The sovereign pontiff had power to pardon all manner of sins, and even to grant indulgence for the commission of the most enormous crimes . . . his infallibility is laughed

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[3] For a detailed account of these plans, see J.A. Burns and B.J. Kohlbrenner, *A History of Catholic Education in the United States*. New York, Benziger Bros., 1937, pp. 156-167.

[4] Samuel Whelpley, *Compend of General History*, Third Edition, Vol. II, New York, Whiting and Watson, 1814, p. 72.

> at, and he is little thought of among the rulers of states and empires."[5]

Of the Church prior to the Reformation, he said,

> "Indulgences to commit sin were actually sold, and men would so cheerfully pay their money for this article, that it became a principal source of Church revenue."[6]

This false interpretation of the Church's doctrine of indulgences was a common fault in the early history textbooks. The Church does not and never has taught that she has the power to grant indulgence to commit sin. The Catholic Church could not tolerate the teaching of this unfair and vicious misrepresentation of her history and doctrine to Catholic children, and protested the teaching of it to others.

Frederick Butler, in his *Catechetical Compend of General History* goes to the ridiculous extreme of interpreting the Catholic Church as the beast of the Apocalypse. Concerning the reign of Pope Gregory VII, he states,

> "Q. What did the popes do about this time?
> A. They founded religious cloisters, called convents, or monasteries, where hundreds and thousands of females were secluded from their friends, society and the world, and devoted to their superstitious ceremonies of religion; these gave rise to and supported the various orders of the clergy who swarmed through the countries, the pests and drones of society; and to perfect this order of things, the clergy were forbid to marry."[7]

In a later section, he says,

> "What did the translation of the Scriptures produce on the Romish Church?

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[5] *Ibid.*, p. 73.

[6] *Ibid.*, p. 24.

[7] Frederick Butler, *A Catechetical Compend of General History*, Hartford, Cook and Hale, 1818, p. 83.

> A. They unveiled the mystery of the world and shewed the beast the church in all his deformity without morals, without virtue and without the authority of God."[8]

The Church certainly was not unreasonable in condemning these books and protesting their use in the public schools. These books were used in the schools and Catholic children studied them. Not only were they a threat to the faith of the Catholic children but they did inestimable damage in planting the seeds of bigotry in the minds of other children.

Some non-Catholic writers admitted the Protestantism of the public schools and others honestly condemned the teaching of false and hateful lessons. Reverend C.C. Starbuck, a Methodist clergyman, insisted that the schools must be Catholic, Protestant or secular. He admitted that they were Protestant, maintaining that this was proper since the United States was really a Protestant Christian country. He did protest forcing Catholics to use such Protestant textbooks as Macauley's History.

> "What Protestant synod or conference is there that would not raise the most indignant remonstrance if our children in a public school were required to recite the Jesuit Deharbe's catechism? Yet this, though more dogmatically definite is not one whit more intensely Catholic than Macauley's History is intensely Protestant. It is a gloriously Protestant book in which every Protestant youth ought to be indoctrinated. It would do more to fortify him against Romanism than any theological book I know of."[9]

Gail Hamilton, a non-Catholic, writing in the North American Review, protests the erroneous rendering of the Catholic doctrine of indulgence, in these words,

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[8] Ibid., p. 99.

[9] C.C. Starbuck, "Roman Catholic School Question," New Englander, Vol. 51, Nov. 1889, p. 246.

> "The practical point is that they (Catholics) wish their history to be taught accurately and the point is just as strong even if they only pretend to wish it. If the schools refuse to teach correctly, persist in mis-representing their creed, they are strong enough to make the welkin ring, and where they are in a majority it is a somewhat deafening ring."[10]

At the time when the public school system was becoming an American institution, there was a tide of anti-Catholicism and anti-immigrant feeling. This undoubtedly had its effect on the teachers, administrators, and textbook writers. The great majority of these people were non-Catholics and tended in controversial issues to favor the opinion of their own faith and tradition. Some writers suggested solving this by avoiding controversial issues entirely. Gail Hamilton in the article quoted above wrote,

> "The differences between Protestants and Catholics are not to be fought out in the public school . . . Truth is of the first importance. If any truth of history is so hidden, remote, doubtful that we cannot come to an agreement about it, far better to leave it alone than to teach as indisputably true what, at best, is only disputably true. If there is so much to be said on each side that neither side can convince the other, the only resource is to suppress both sides or insert both sides. To force either side to accept the other's views is near absolute despotism."[11]

Moreover the anti-Catholic movements made the church more sensitive to attacks and it was scrupulous in being sure to detect what might be interpreted as an attempt to destroy the faith of its people, especially its children.

The traditional reasons given for the Protestantism of the

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[10] Gail Hamilton, "Catholicism and the Public Schools", North American Review, Vol. 147, July, 1888, p. 573.

[11] Ibid., p. 574.

public schools are that the greater percentage of the American people were Protestants and the traditions and history of that part of the nation, which was the center from which the country grew, were Protestant. These are in truth the reasons but they do not diminish the reality of the fact.

The subject where controversy was most bitter and continual was history. There could be no dispute, at least on religious lines, on the principles of reading, writing, spelling, mathematics, or the mechanic arts; but the interpretation of the facts of history were and are highly controverted. Some of the issues most discussed were, the Reformation, the Inquisition, the temporal power of the pope, and the activities of Catholics in the settlement and growth of the United States. It emphasizes the importance of history, as a study and as a teacher itself, that the question should have been regarded in so serious a light. The Catholic Church, in finally deciding that it would be necessary to have its own parish schools, made sure that Catholic children learned the interpretations of history which it felt were vital to their advancement in knowledge and wisdom.

The establishment of Catholic parochial schools became one of the greatest concerns of the Church. The Plenary Council of 1829 had urged the establishment of Catholic schools and while this was modified in the council of 1840, the council which met in 1852 "implored" the foundation of parochial schools as the greatest need of the Catholic Church in the United States. Many priests and prelates were so alarmed by the danger which they believed the public schools held for the faith of Catholic children that they went to the extreme in requiring Catholic

parents to send their children to Catholic schools. Some pastors considered the matter grievous enough to refuse the sacraments to parents who persisted in sending their children to public schools were parochial schools were available.[12]

The rise and growth of the Catholic parochial school system brought with it the need for writing and publishing textbooks which were acceptable to the Catholic authorities. In most subjects many of the same textbooks being used in the public schools were adopted. This was even true of history textbooks, many of which were altered to be acceptable to the Church.

There have been a few studies of the history of Catholic Education in the United States. Perhaps the best known are The Growth and Development of the Catholic School System in the United States, by Father J.A. Burns,[13] and A History of Catholic Education in the United States by the same author in collaboration with B.J. Kohlbrenner.[14] Father William J. McGucken made a study of the work of the Jesuits in Catholic secondary education in the United States, published under the title The Jesuits and Education.[15] There are also several studies of the history of Catholic education in the various dioceses and provinces in the United States and other studies of the work of the various teaching orders and individual educators. All of these contain brief notes on the text-

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[12] Maynard, op. cit., p. 465.

[13] J.A. Burns, The Growth and Development of the Catholic Schools System in the United States, New York, Benziger Bros., 1912.

[14] J.A. Burns and B.J. Kohlbrenner, A History of Catholic Education in the United States. New York, Benziger Bros., 1937.

[15] W.J. McGucken, The Jesuits and Education. Milwaukee, Bruce, 1932.

books in use in the Catholic parochial schools. Bessie L. Pierce in her Public Opinion and the Teaching of History[16] devotes several pages to attempts of Catholics to influence the writing of history textbooks and discusses briefly a few school histories by Catholic authors. Francis J. Donohue made a general study of early Catholic schoolbooks,[17] but very little research has been carried out in the development of the history textbook in Catholic schools. It is therefore believed that this work fulfills a worthy purpose in undertaking research in the matter of the Catholic Church's attitude toward history as written in non-Catholic textbooks, of history as written and published with the Church's approval in Catholic textbooks and of the attitude of non-Catholcs to the latter. The paper is arranged as far as possible chronologically, in order that the various trends and developments may be seen in comparative studies of the various periods in American history.

The material for this thesis has been gathered chiefly from periodicals, both Catholic and non-Catholic. The proceedings of the National Catholic Education Association have been regarded as authoritative in giving the Catholic viewpoint and have been used extensively, as have been the Catholic School Journal, The Catholic World, The Catholic Education Review, The American Catholic Quarterly, and The Catholic Historical Review. The author has also made extensive use of articles published in the Christian Century, The Nations School, the Journal of

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[16] Bessie Louise Pierce, Public Opinion and the Teaching of History. New York, Knopf, 1926.

[17] Francis J. Donohue, "Textbooks for Catholic Schools Prior to 1840." Catholic School Journal, Vol. 40, March 1940. (This article was based on a previously unpublished Master's dissertation by the same author, Some Administrative Problems of Early Catholic Schools, Fordham U., N.Y.

the *National Education Association*, the *American School Board Journal*, and *Our Day*. Studies have been made of several Catholic textbooks. Comparative studies have been made of typical Catholic textbooks with typical history textbooks in use in the public schools.

The field is indeed a great and most absorbing one. This work is only a pioneer study. Much remains to be done in the study of history textbooks and in the special field of Catholic history textbooks.

Chapter II

Catholic Textbooks Prior to 1840.

Catholic education in America had its beginning as soon as America's discovery. The early Spanish, French and Portuguese explorers brought with them missionaries pledged to preach the word of God to the heathen Indians.

The Spanish Franciscans with headquarters outside the future boundaries of the United States, in Mexico City, did extensive work in converting and educating the Indians in New Mexico, Arizona, Florida, and California. By 1630, fifty missions had been established, serving ninety pueblo towns. Attached to each mission was a school.[1] In these schools, pupils less than ten years of age studied reading, writing, arithmetic, religion, Spanish, and music. The idea was to give the rudiments of a cultural education to as many of the Indians as possible. After the children had reached the age of ten, emphasis was placed on vocational training. The boys learned the basic trades of tailoring, smithing, shoemaking and carpentry, while the girls learned the domestic arts of spinning and weaving. The Indians were also trained in the elements of agriculture and were introduced to the use of domestic animals. Whatever history they learned was incidental in their other studies or came to them through tradition, legend, or story.

The French Jesuits, with their headquarters in Montreal and Quebec, worked among the Indians in the later New York State and along the Mississippi Valley as far south as New Orleans. Their program was

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[1] Burns and Kohlbrenner, op. cit., p. 20.

much the same as that followed by the Spanish missionaries.

An important event in the early history of Catholic education in America was the arrival from France on August 7, 1727, of ten sisters of the Ursuline Order. Their official mission in life according to the Constitution of the Ursuline Order was ". . . to give a good and solid education to young persons according to their condition."[2] These nuns established the first Sisters' school in the future United States in New Orleans in 1727. Their course of studies included reading, writing, arithmetic, religious instruction and manual training. They were generously supported by the mother country. History was not taught as a formal subject. The nuns probably brought textbooks and manuals from France but nothing is known of any texts published locally.

Along the Atlantic seabord, Catholic activity and influence were considerably less. The total population of the thirteen colonies in 1770 is given as 2,205,000 by Harpers Atlas of American History[3]. The total Catholic population was something less than 22,000,[4] and nearly all of these people were settled either in Maryland or Pennsylvania. In Maryland were chiefly English and Irish settlers, while Pennsylvania was settled by Germans. Throughout the colonies Catholics were scarcely tolerated. Many of the colonies had laws forbidding the practice of the Catholic religion. An act of 1700 in New York required the imprisonment of any Catholic priest found in the colony.

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[2] Quoted in Burns and Kohlbrenner, op. cit., p. 31.

[3] Atlas of American History, Harpers, New York, 1920, p. 142.

[4] Burns and Kohlbrenner, op. cit., p. 38.

Under these adverse conditions, Catholic education in the United States was barely able to survive. Burns and Kohlbrenner state that prior to the Revolution there were approximately seventy Catholic schools established in the United States. Much of the credit for the growth of Catholic schools must be attributed to the Jesuits. According to Burns and Kohlbrenner,

> "If a single body is to be chosen as responsible for the foundations of Catholic Education in the United States, the Society of Jesus must be the one selected."[5]

The chief influence on the pattern of the early colonial Catholic schools was the Jesuit Ratio Studiorum. In the original expedition to Maryland there were five Jesuits, but they were continually thwarted when Lord Baltimore took an unfriendly attitude toward them. They were banished but later returned to found the first Catholic School in the English colonies at Newtown. Under the patronage of Governor Thomas Dongan, they established a school in New York City. The Jesuits also established at Bohemia, in Pennsylvania, a school which in addition to the subjects taught in other schools, included in its curriculum Latin, Greek, Algebra, and History. These schools were eventually discontinued because of the difficult conditions, almost persecution, to which Catholics were subjected.

Of the textbooks used in these early schools, practically nothing is known. It can be assumed that many of them were brought over from Germany, England, and France. The Jesuits probably brought textbooks from their colleges in Europe. The chief books used in Catholic schools, as in other denominational schools, were the Bible and spellers. Francis J.

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[5] Ibid., p. 41.

Donohue in his study of Catholic textbooks prior to 1840, states,

> "It is likely that the schools in the German Catholic settlements of Pennsylvania used catechisms brought from the mother country and especially the various editions of Katholischer Katechismus of Peter Canisius. Before the Revolution there was no publication of Catholic textbooks of any kind in this country. Catholic books could be printed only in Pennsylvania and even there great caution was necessary."[6]

Father Wilfred Parsons in his Early Catholic Americana[7] was able to find only eight books by Catholic authors published prior to the Revolution and none of these were textbooks. John Gilmary Shea, the eminent historian of the Catholic church in the United States, included in his list, Bishop Challoner's Catholic Crhistian Instructed. The American edition was probably not published until 1785.

From the evidence available, it seems that Father Robert Molyneux, of Philadelphia, was the first person to publish textbooks specifically for Catholic schools. In 1786 he had a speller with a catechism appended, printed and was also actively interested in the publication of Challoner's Catholic Christian Instructed. Father Molyneux' chief purpose in these enterprises was to furnish textbooks for St. Mary's School and for similar institutions.

An important event which greatly affected the work of the Catholc church in the United States was the appointment of Father John Carroll as "Superior of the missions in the United States". Prior to this appointment, there was some confusion of authority in the church. There was no

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[6] Francis J. Donohue, "Textbooks for Catholic Schools prior to 1840", Catholic School Journal, Vol. 40, March, 1940, p. 65.

[7] Rev. Wilfred Parsons, Early Catholic Americana, New York, Macmillan, 1939.

bishop in the United States and all the priests had the status of missionaries from their bishops or superiors in Europe. On May 4, 1784, notification of this appointment by Pope Pius VI was received in the United States.[8] Now that there was a unifying authority, there was coordination of effort in the work of the Church.

At the end of the Revolution and with the freedom established by the adoption of the Constitution, Catholic education and indeed education in general was greatly extended. With this extension came the need for providing suitable textbooks in an adequate quantity. For Catholic schools, books were first published to satisfy local needs only - for the Catholic schools of Philadelphia, for the Sulpician college and seminary at Baltimore, and for the parochial schools established by Father Gabriel Richard around Detroit. These books were chiefly catechisms of Christian Doctrine with some arithmetic and science books. No history textbooks seem to have been published and whatever history was studied was probably included in geography courses. This was the way in which history was often taught before history came into its own as a school subject.

The Sulpician Fathers of Baltimore felt the need for textbooks greatly. Theirs was the task of educating and perpetuating a native clergy in the United States. Since they were educating priests who were to be the leaders of the church, it was imperative that they have adequate textbooks for their seminaries. At first, like the other schools, they used textbooks which were brought from France by the Sulpician Fathers. These had little value for students who spoke only English. Donohue states that,

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[8] Rev. R.L. Burtsell, The Canonical Status of Priests in the United States. New York, J.J. O'Brien, 1887, p. 6.

> "The classes in St. Mary's College seem to have made use of a textbook in geography and astronomy written by John O'Neill and published by Fielding Lucas, who published a number of other works for the Sulpicians. O'Neill was probably a member of the faculty of St. Mary's, Baltimore, and it is possible that his book was written expressly to satisfy the needs of that institution."[9]

Father Gabriel Richard had been an active Catholic educator in Detroit, Michigan. He was one of the co-founders of Catholepistemiad, the University of Michigan in its embryonic form. Father Richard addressed a petition to the governor and judges of the Michigan territory in 1808 in which he urged that a college be established. He wrote,

> "It would be very necessary to have in Detroit a similar academy in which the high branches of mathematics, most important languages, geography, history, natural and moral philosophy, should be taught to young gentlemen of our country, and in which should be kept the machines the most necessary for the important and useful arts, for making the most necessary physical experiments and framing the beginning of a public library."[10]

When the University was established, Father Richard was made Vice-President and one of the two professors. He had established elementary schools in Detroit and in 1805, when the city was destroyed by fire these schools with all their equipment, records, and books were also destroyed. A few years later, in 1808 or 1809, Father Richard visited the East and was given a printing press. Mr. A. Coxeshawe was engaged as a printer and he set out to replace the books. Father Richard thus became a pioneer in the publication of textbooks. The printing press was the first in Michigan.

The first book printed was The Child's Spelling Book, published

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[9] Francis J. Donohue, *op. cit.*, p. 66.

[10] Quoted in Burns and Kohlbrenner, *op. cit.*, p. 74.

in 1809 with the imprint of James M. Miller. Donohue states that it was twelve pages, while Burns and Kohlbrenner state that it contained two hundred and fifty pages. Also included in this series of textbooks, listed in Burns and Kohlbrenner, are: La Journee du Cretien, 1811, pp. 350; Les Ornaments de la Memoire, 1811, pp. 130; Journal des Enfants, 1812, pp. 196; Petite Catechisme Historique, 1812, pp. 300.[11] Coxeshawe probably taught the art of printing to Father Richard's sacristan, Theophilus Mettez. His name appears on the title page of books published in 1812 and thereafter.

The Petite Catechisme Historique, published in 1812, was published both in French and English, as were nearly all the books published at Detroit. This was necessary in order to have textbooks for the emigrants from the East as well as the older French inhabitants. These books were prepared to satisfy a local need and were the answer of this enterprising priest to a truly critical need. They were used extensively but almost exclusively in and around Detroit.

The textbook situation in the decade prior to 1840 is summed up by Donohue,

> "The growth of the nation's commerce and the resultant spread of the academy movement could not help but affect Catholic secondary education. These 'non-sectarian' textbooks in mathematics, navigation, geography, natural philosophy which seemed least bigoted against the Church were perforce used in the Catholic academies and colleges. But rare indeed was the text especially in geography which did not constantly malign the church and the Catholic countries of Europe and America."[12]

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[11] Burns and Kohlbrenner, op. cit., p. 74.

[12] Donohue, op. cit., p. 67.

Catholic textbooks for the study of history and geography had as yet received only scant attention because few Catholic authors had entered these fields. Mathew Carey was one of these. His American Pocket Atlas, which was often used as a textbook, contains maps of the sixteen states then in the Union with notes on the geography, history, climate, and the religion and character of the people. It does not stand out as a distinctively Catholic book. It gives adequate and sympathetic treatment to the Puritans of Massachusetts. It omits the history of Maryland and for the religion of that state, it says only, "The Roman Catholics who were the first settlers in Maryland are the most numerous."[13]

In the period before the "great migration of the 1840's" the Church authorities took very little action with regard to textbooks for parochial schools. Their chief concern was, of course, with the teaching of religion. The first Provincial Council of Baltimore in 1829 forbade the use of catechisms of Christian Doctrine which were not approved by the ordinary of the diocese. This council also took note of the fact that the early public schools in the Unites States frequently made use of texts which showed a strong bias against the Catholic Church and this in spite of legislative provisions that only "non-sectarian" textbooks might be employed. One of the reasons for this was the fact that very few really non-sectarian books had as yet been published. The use of biased textbooks by the public schools had been the cause of the bitterly contested controversy for the control of the public schools of the City of New York.[14]

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[13] Mathew Carey, American Pocket Atlas, Philadelphia, printed for Mathew Carey by Lang and Upstick, 1796, p. 92.

[14] See W.O. Bourne, History of the Public School Society of New York. William Wood and Co., New York, 1870.

In 1820 such books as the Universal Non-Sectarian Catechism, Power of Religion, and Scripture Lessons were adopted for use in the schools of New York. The objection of the Catholic Church to the use of such textbooks was expressed later (1840) in Bishop Hughes' protest against the Public School Society.

> "These passages were not considered as sectarian inasmuch as they had been selected as mere reading lessons, and were not in favor of any particular sect but merely against the Catholics. We feel it unjust that such passages should be taught at all in our schools, to the support of which we are contributors as well as others. But that such books should be put into the hands of our children, and that in part, at our expense, was, in our opinion unjust, unnatural, at all events to us intolerable."[15]

The thirty-fifth decree of the First Council of Baltimore stated,

> "Since it not seldom happens that many things are found in the books generally used in schools, in which the principles of our faith are assailed, our doctrines misrepresented, and history itself perverted, so that the minds of the young are imbued with error, to the most grievous injury to souls, zeal for religion, a due education of youth, and the honor of the United States demand that so great an evil be remedied. For this reason we ordain that as soon as possible, books shall be issued for the use of the schools, completely purged from errors and approved by the judgement of the bishops, in which nothing is contained that can inspire hatred or ill-will towards the Catholic faith."[16]

This decree actually had no appreciable effect on the textbook supply. Its ordination that error-free books be issued was not carried out and only its regulation of the religious catechisms was effective.

The Second Provincial Council which met in October, 1833, again discussed the question of suitable textbooks for Catholic schools and

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[15] Quoted in John Gilmary Shea, History of the Catholic Church in the United States. New York, Kenedy, 1879, Vol. 3, p. 527.

[16] Quoted in John Gilmary Shea, "Catholic Free Schools in the United States, Their Necessity, Condition and Future", American Catholic Quarterly, Vol. 9, 1884, p. 718.

colleges. This council delegated the work to a committee composed of the presidents of St. Mary's College of Baltimore, Mount St. Mary's and Georgetown. Donohue states that "No evidence has been found that this committee accomplished any noteworthy results."[17]

To summarize the Catholic textbook situation up to 1840, we can safely say that comparatively little had been done. Several schools and colleges had undertaken the publication of textbooks for their own use and a few publishing houses had, on their own initiative, made up textbooks for general use in Catholic schools. There was not a sufficient supply of textbooks for any study except possibly religion, and the diversity of these catechisms of Christian Doctrine were a cause of great concern to the Church authorities. While the church hierarchy and the Councils of Baltimore recognized the danger and the prevalence of textbooks unfriendly to the church, no concerted action was taken to remedy the situation or to get Catholic textbooks published. Donohue sums it up in these words,

> "In brief the Catholic textbook situation, except in isolated instances, was no nearer solution by 1840 than it had been at the beginning of the nineteenth century."[18]

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[17] Donohue, *op. cit.*, p. 67.

[18] Donohue, *op. cit.*, p. 68.

Chapter III

Early Catholic History Textbooks (1840-1880)

After the year 1840, many events occurred which affected Catholic education in the United States and had consequent effects on the teaching of history and the publication of history textbooks. Through the efforts of Horace Mann and others, there came about a great change in the philosophy of education in the United States. The movement now was for complete secularization of the public schools. "Education for citizenship" became the slogan. While this in itself was laudable, it came to be education for citizenship and no more. The religious and spiritual objectives which had given birth to American education were replaced by civil objectives. By 1860 the system of state controlled secular public schools had become firmly established.

> "These vast changes necessitated new aims and purposes in education. The preceding period had witnessed the educational system transformed from an instrument of the church into one of the state."[1]

These changes in aims influenced Catholic education in two ways. They made it more certain that the public school system would have no compromise which would include the admission of Catholic objectives. The church therefore exhorted and commanded its people to establish their own school systems as permanent institutions.

The First Plenary Council of Baltimore which met in 1852 decreed in its thirteenth canon,

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[1] Bessie Louise Pierce, Public Opinion and the Teaching of History in the United States. New York, Alfred A. Knopf, 1926, p. 13.

> "We exhort the bishops and in view of the immense evil resulting so generally from a want of proper education among the young, we implore them by the bowels of God's mercy, to see that schools are established in connection with every church in this diocese, and if necessary, and the condition of affairs allow, provide that suitable teachers be obtained, to be maintained from the income of the church to which the school is annexed."[2]

The remainder of the nineteenth century was to see the school issue vigorously and sometimes violently debated. Nearly every publication, both denominational and secular, carried arguments and counter arguments. Catholics protested supporting schools which they could not in conscience attend and non-Catholics condemned the establishment of a separate school system which would divide the nation's children.

The second effect of the changes in educational objectives was to foster the study and teaching of history in Catholic as well as in public schools. Keeping always their basic differences of emphasis on the spiritual side of man and the proper instruction in religion, the church schools have otherwise followed generally the same trends as the public schools. During the years after 1840 there was a gradually increasing stress on the teaching of subjects which tended to promote patriotism and good citizenship. The Catholic parochial schools, like the public schools, reacted by giving history, and especially United States history, a prominent place in the curriculum.

During the 1840's great numbers of Catholic immigrants came to the United States. These swelled the Catholic population and gave further

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[2] Quoted in John Gilmary Shea, "Catholic Free Schools in the United States, Their Necessity, Condition and Future", American Catholic Quarterly, Vol. 9, July, 1884, p. 718.

impetus to the growth and development of Catholic parochial schools. The number of Catholic schools increased rapidly, and many new communities of teaching orders came to the United States to staff the new schools.

The great increase in the number of schools created a large demand for textbooks and stimulated the publication of them. Several Catholic publishing houses were established and all of them worked to supply the need for schoolbooks. The great demand for textbooks also encouraged established publishers to prepare series of texts designed specifically for Catholic schools. This competition led to a large improvement in the books used in Catholic schools. Even some non-Catholic publishers altered their books for use in parochial schools. Parts that were objectionable to the church were suppressed and Catholic matter was added.

Goebel in his study of Catholic Education up to 1852 lists only three history textbooks in use in the Catholic schools prior to that date, Goodrich's _History of the United States of America_, Irving's _Catechism of Roman, Grecian and Jewish Antiquities_, and Rollin's _Ancient History_. This list seems to be incomplete because it does not include any of the Catholic histories published before 1850 and omits others by Protestant historians.

Goodrich's _History of the United States_[3] was probably the most widely used of the early textbooks, of United States history, being revised and enlarged many times, and eventually passing through more than a hundred editions. It was an excellent little book for its time. It is divided into "periods", at the end of which are sections called "notes",

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[3] Charles A. Goodrich, _A History of the United States of America_, Hartford, Barber and Robinson, 1823.

containing general observations on the religion, education, art, letters, commerce, and agriculture of the period covered. Throughout the book, the author's point of view is both unbiased and decent. He laments times of religious indifference and regrets the irreligious attitude which the American Revolutionary army learned from some of their French allies. The book was acceptable to the Catholic Church because it was fair in its treatment of religious groups. In contrast to the treatment given by Whelpley and Butler, Goodrich said,

> "The Roman Catholics first came to America in 1632; they settled in Maryland, and now constitute a respectable and numerous portion of the inhabitants of that state."[4]

And again he asserts,

> "Emigrants soon flocked to this province from England and other colonies on account of the greater religious freedom enjoyed in it."[5]

This author doubts if Rollin's Ancient History[6] was used as a textbook. The edition which this author saw was the first American edition of a book originally written in French. It is a rather elaborate, large, two-volume work. The print is fine and arranged in two columns to a page. It very likely was a reference work but seems to be too expensive and cumbersome for use as a textbook.

Irving's Catechisms, originally written and published in England, were well known and widely used. The author, like many others of his time, wrote textbooks for nearly every school subject. This present writer did

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[4] Ibid., p. 55.

[5] Ibid., p. 28.

[6] Charles Rollin, Ancient History. New York, Dearborn, 1834.

not find the work cited by Goebel which apparently included the three separate Catechisms of Roman, Grecian, and Jewish antiquities in one volume. He did find *A Catechism of Roman Antiquities*[7] and *A Catechism of Grecian Antiquities*,[8] each in a separate volume. Both are in the question and answer style as is apparent from the titles. Both are what we would call "vest pocket editions", containing about one hundred ten pages. *Roman Antiquities* has four books, "Civil Government of the Romans", "Religion of the Romans", "Military and Naval Affairs of the Romans", and "Customs of the Romans". *Grecian Antiquities* has five books with similar titles, there being separate books on "The Civil Government of the Spartans", and "Civil Government of the Athenians". Catholic schools made extensive use of these *Catechisms*. Many of them were revised by Martin J. Kerney, especially for use in the Catholic schools.

Kerney, a teacher in a Catholic school in Baltimore, did much work in writing Catholic history textbooks. He had studied law but had been persuaded by his uncle to open a school. He developed an intense interest in the Catholic school movement. Many of the history books which he wrote became standard works in Catholic schools and have been revised and enlarged many times. Many have continued in use until recent years. His *Compendium of Ancient and Modern History*[9] was first published in 1845, and ran through thirty editions in twenty-two years.

In 1850 he published the *First Class Book of History*. This was

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[7] Christopher Irving, *A Catechism of Roman Antiquities*. New York, Collins and Hannay, 1827.

[8] Christopher Irving, *A Catechism of Grecian Antiquities*. New York, F.R. Lockwood, 1824.

[9] This work was revised in 1867 by John O'Kane Murray, and in 1909 by Charles H. McCarthy.

a book designed for beginners and with his Copendium was, until recent years, still widely used. He also wrote The Catechism of the History of the United States, which was designed to accompany Irving's series of Catechisms, many of which Kerney revised, including among others, books in the following historical studies, ancient Greece, ancient Rome and the history of England.

Kerney's Compendium, like all the other world histories of the day, included all history from the creation of the world to the present. It was divided into several books, the first of which was "Sacred History", based on the bible story of man and continued down to the destruction of Jerusalem by the Romans. Book II discusses the empires of antiquity, Book III Greece, and Book IV Rome. These first four books are included in ancient history. Modern history includes a book on the Middle Ages and separate books on the important nations of the modern world. Two books are devoted to American history, one to the Catholic Church, and one to biographical sketches of important personages. Like other compendiums of history, this work, in spite of the extent of the time it covers, seems less inclined to neglect certain areas than present day world histories. There are special sections devoted to fifteen American countries besides the United States. The chapter on Asia contains sections on Persia, China, Japan, Siam, Afghanistan, and others. The countries of Africa also have a special chapter and there is a whole book devoted to the history of Russia. The 1867 edition contained four hundred thirty-one pages, Murray's revision in 1880 had five hundred ninety-nine pages and the latest revision by Professor McCarthy in 1909 had seven hundred thirty-seven pages.

The author takes issue with the "bigoted authors" who call medieval times "The Dark Ages". He invites the student to see how right these authors are after studying his chapter titled, "The Middle Ages". The Crusades are described as noble attempts to regain the Holy Land. This contrasts with the interpretation of some of the Protestant historians, who condemned them as folly owing their origin ". . .to the fanaticism and superstition of an ignorant and barbarous age."[10] Concerning the Massacre of Saint Bartholomew's Day, Kerney states that it is a difficult task to arrive at the true state of the facts. He does call it "a lamentable event", a "cruel measure", "the bloody tragedy of Paris", "a murderous edict", and states that every Huguenot who fell in the way of the mob ~~were~~ was "furiously massacred". Protestant and Catholic textbook writers seem always to differ on the number killed. Kerney believed that there was no certainty about it but favored the report of the reformed Martyrologist who placed it at seven hundred eighty-six.[11] Worcester in his Elements of History took Sully's opinion which estimated that seventy thousand were killed![12] Kerney speaks of the Reformation as ". . . thousands deserting the ancient faith of their fathers". He is not sympathetic in his treatment of Martin Luther and his career. In

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[10] J.E. Worcester, Elements of History. Boston, Hilliard, 1826, p. 116.

[11] Kerney probably refers to the Martyrology of the Calvinists. See "Observations due P. Griffet sur Le Massacre de la Saint Barthelemi", in C. Leber (ed.), Collection des Meilleurs Dissertations, Notices, et Traits Particuliers relatifs a L'Histoire de France, Tome 18, Paris, G. and D. Dentu, 1888, p. 38 ed. fn.

[12] J.E. Worcester, op. cit., p. 138.

the "Biographical Sketches", Kerney says, "Luther was doubtless a man of great ability, but unscrupulous, violent and inconsistent."[13]

The Compendium and nearly all of Kerney's other works were published by John Murphy and Company of Baltimore. This firm rendered a great service to the cause of Catholic education by the publication of Catholic textbooks. Father Fredet's Modern History, which was widely used in Catholic colleges and academies, was published by Murphy in 1842.[14]

Another Catholic publishing house which published a great many textbooks was E. Dunigan and Brother of New York. Several editions of Challoner's Catholic Christian Instructed were issued. This was a catechism of the Catholic religion, containing questions and answers on the sacraments and ceremonies of the Church. In an edition published in 1859, there appeared several advertisements of new Catholic textbooks. One of these announced a new series of elementary books.

> "To supply a want long felt and acknowledged, the want of School Books of a national character and a true Catholic spirit, the subscribers have been urged to the present undertaking and intend under the above title to publish a series of works designed for elementary instruction, and in these it will be perceived that while great pains have been taken to assist the learner in his attempts at mastering the rudiments of knowledge, the compiler, who is a Catholic gentleman of many years experience in teaching, has endeavored to sow in the young mind the seeds of Religion, which it is hoped, will one day produce an abundant harvest of Christian virtues without which all knowledge would be vain."[15]

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[13] Kerney, M.J., "Compendium of History. Baltimore, John Murphy Co., revised and enlarged by C.H. McCarthy. 1909, pp. 669-670.

[14] Burns, op. cit., p. 142.

[15] Bishop Challoner, The Catholic Christian Instructed. New York, E. Dunigan, 1859. (Advertisement in back of book)

Among the history books listed are:

"Challoner's *Bible History, including the Old and New Testament*, full bound	$.37½
Outlines of History, by P.C. Grace, half bound	$.31
General History of Europe, a new edition, revised, improved, and continued to the present time by J.G. Shea	$.75"

This advertisement calls particular attention ot Grace's *Outlines*.

> "The publishers deem themselves fortunate in being able to include in the *Catholic Educational Series* so valuable a Compendium of history as these *Outlines*, the production of a Catholic layman of high character, which they are confident will be found far superior to most of the books now in use. In simplicity of arrangement, and concisemess of expression they are hardly inferior to any book of the kind in the English language. The Catholic spirit which pervades the whole, prevents those contradictions between the facts stated, so apparent in most of the Histories intended for the use of the schools."[16]

Grace's book is pocket size and contains three hundred pages. It is divided into four parts, "Ancient History", "Middle Ages", "Modern History", and "America". Grace divides history, by the nature of its subjects, into sacred, profane, ecclesiastical, and civil. Like Kerney's *Compendium* this book covers the history of the world since the creation of man, which, ". . . according to the most reliable authority, took place about four thousand four years before Christ."[17] Also like Kerney, Grace rejects the notion that the Middle Ages were dark and barbarous.

> "The vulgar story is, that they were ages of intellectual gloom and darkness, in which debasing superstition, priestcraft, social and moral slavery, and political tyranny, alone ruled the destinies of Europe, degrading the minds,

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[16] *Ibid.*

[17] Pierce C. Grace, *Outlines of History*. New York, E. Dunigan and Brother, 1851, p. 11.

> corrupting the hearts, and destroying the energies of men. But his partial and unjust judgment must be reversed by the more liberal spirit with which the history of those ages is investigated at the present day."[18]

Grace concedes that the early portion of the Middle Ages ". . . was characterized to a great extent by a state of barbarism, ignorance and disorder."[19] But he points out that even during this period the Church worked to save the seeds of civilization and then when the time was ripe, planted them to grow and flourish again. He notes that the Middle Ages produced some of our great scholars and men of letters, and that under the patronage of the Church, many great works of art and architecture were produced. He calls the Crusades, "Holy Wars". He terms the condition of the serfs under feudalism "a state of miserable servitude". He calls the Massacre of Saint Bartholomew's Day ". . . an awful and barbarous act of cruelty". Henry VIII of England he describes as "a monster". He quotes Bancroft writing of Maryland,

> "Its history is the history of benevolence, gratitude and toleration, the Roman Catholics who were oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbor of the Chesapeake, and there too, Protestants were sheltered from Protestant intolerance."[20]

Grace's book illustrates the tenor of the opinion expressed in Catholic histories. They champion the Middle Ages which they felt had suffered too long the criticism of other historians. They stress the fact that the church was a shelter from, rather than a cause of, the darkness of this period. They point out that the Church endeavored to

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[18] *Ibid.*, p. 95.

[19] *Ibid.*, p. 96.

[20] *Ibid.*, p. 259.

combat the evils of feudalism by such institutions as The Truce of God, and that the Church was the inspiration for much of the greatness that came out of medieval times. They regarded the Reformation as a defection from the true faith. They term it "the so-called Reformation", holding that it was not really a reform of the Church but rather a revolt from it.

Dunigan and Murphy were not the only publishing houses which contributed to the work of preparing textbooks for Catholic schools. Among the others were those of James Ryan of New York, which published several mathematics texts, and D. and J. Sadlier of New York. This latter firm published many geographies and histories as well as spellers and readers. One of Sadlier's texts which was widely used was the Excelsior Introduction to Geography. Other texts in the Excelsior Series were Sadlier's Elementary History, and Sadlier's Excelsior Studies in the History of the United States. Benziger Brothers, who in recent years have done the bulk of publishing work in Catholic textbooks, made a real advance during the 1870's by producing Bishop Gilmour's Readers. These were well illustrated and represented the transition from the dry textbook of early times to the brighter and more attractive books of the present day.

While the supply of Catholic textbooks was increasing and their quality, like that of textbooks in general, improving, the Catholic Church continued its efforts to have textbooks in use in the public schools changed. These books were becoming less objectionable but many continued to express opinions which the Church felt were false or misleading. Macauley's History of England, Worcester's Elements of History, Sinton's Outlines of World History, and Anderson's General History were

those most opposed by the Church.[21]

The greatest controversy raged in New York between the Catholic Church and the Public School Society. Catholic priests protested that textbooks were being used in the New York Public Schools which contained "defamatory" and "false" statements. The Public School Society consulted members of the clergy and the laity to discover specifically what the complaints were. The controversy centered around Public School Number Five. It was agreed that Father Felix Varela would study the controversial textbooks and a committee of five was appointed to judge whether the books were actually derogatory to the Catholic Church. Father John Power, vicar general of the diocese of New York, in July, 1840, wrote a letter to the Freeman's Journal in which he disapproved of certain textbooks being used in the schools. Finally the Catholcs addressed an open letter to their "fellow citizens of the city and state of New York", remonstrating against false statements about their religion.[22] These statements centered around the usual controversial issues, the Reformation, the Inquisition, the Renaissance Papacy, the Massacre of St. Bartholomew's Day, and insidious inferences concerning Catholic countries. These latter usually implied that the people were backward, ignorant or immoral. There were also certain statements that the Catholic clergy in these countries deliberately conspired to keep the people in ignorance.

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[21] Monsignor McDevitt, "How Bigotry was Kept Alive by Oldtime Textbooks." Records of the American Catholic Historical Society of Philadelphia. Vol. 24, 1914.

[22] William O. Bourne, History of the Public School Society of the City of New York. New York, William Wood and Co., 1870, p. 324 et seq.

A typical passage to which the Church objected appeared in A Compendious System of Universal Geography by John Kilbourn,

> "Austrian Dominions - - - The Empress Theresa instituted schools for the education of children, but none for the education of teachers. Hence children are taught metaphysics before they know Latin; and a blind veneration of the monks forms one of the first exertions of nacent reason. The Universities like those in other Catholic countries little promote the progress of solid knowledge."[23]

Another appeared in Elements of Geography, by J.E. Worcester,

> "Poland - - The Poles are one of the most illiteratee nations in Europe. They are mostly Catholic. (p. 106)"
>
> "Spain - - The Spaniards are bigoted Catholics. Education is in a backward state. (P. 135)"[24]

Here again the Church was justified in protesting the teaching of this material to Catholic children. We do note however that these passages are somewhat less vicious and crude than those appearing in previous Protestant texts. This trend was to continue as we shall see in a later chapter.

The Public School Society admitted that some of the textbooks furnished just cause for complaint, but remarked,

> "The difficulty of procuring books entirely exempt from objection cannot be perhaps more forcibly illustrated than by the fact that one work containing passages as liable to objection as almost any other, is now used as a class-book even in the Catholic schools. It is the intention of the trustees, nevertheless, to prosecute the work of expurgation until every just cause of complaint is removed."[25]

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[23] Quoted in Monsignor McDevitt, "How Bigotry was Kept Alive by Oldtime Textbooks." Records of the American Catholic Historical Society of Philadelphia, Vol. 24, 1914, p. 252.

[24] Ibid.

[25] Bourne, op. cit., p. 342.

The objectionable books were revised and expurgated. Pages with offending matter were left out in printing, or were pasted together. Books to be continued in use had offending passages blocked out with ink.[26] Although the controversy over the Public School Society was bitterly fought and involved most of the important officials in the city and state of New York, including Archbishop Hughes and Governor Seward, it actually involved questions larger than merely certain passages in history textbooks. At least in this one issue the trustees seem to have acted fairly and reasonably.

In November, 1842, Bishop Kenrick made a complaint to the authorities of the schools of Philadelphia, requesting the removal of certain objectionable used used as readers. It is probable that the offending books were withdrawn and not replaced by books of a less offensive nature.[27] In the following years, Bishop Fenwick of Boston protested to the school committee against the use of Worcester's History, and other books which had been in use in the Boston schools. In the 1880's Boston was again the storm center of a textbook controversy centering around Swinton's History. After that time there were only isolated instances of Catholic protests against public school textbooks, chiefly because most writers and publishers became more careful of offending racial and religious groups. As indicated earlier, some of the texts used in the public schools were also used in parochial schools in special editions.

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[26] Pierce, op. cit., p. 174.

[27] Donohue, op. cit., p. 68.

There also came a reaction to the Catholic history textbooks being published. Some Protestant groups now began challenging the Catholics with misrepresenting or "mutilating" history.[28]

The prominence of history as a school subject was given great impetus by the numerous and varied state laws, requiring the teaching of history, which were passed after 1840. History did not really come into its own as a school subject until after the Civil War. Pierce says,

> "Although history had been found to some extent in the school curriculum before the Civil War, there had been no general acceptance of it as a required study."[29]
>
> "It was not until after the Civil War that history acquired a real place in the curriculum."[30]

Between 1860 and 1900, twenty-three states passed laws requiring the teaching of history.[31] Both Massachusetts and Vermont in 1827, required by law the establishment of schools in which United States History would be taught. These were followed by similar laws in New Hampshire, Rhode Island, Virginia, and California. Some states passed laws requiring the study of their own state history as well. In general these laws applied to parochial schools in the same way that they applied to public schools. Their purpose was to encourage patriotism and good citizenship and since this was almost universally recognized as the proper function of the civil power, no objections were offered by the Church authorities. Some

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[28] This will be treated more fully in Chapter IV.

[29] Pierce, _op. cit._, p. 9.

[30] _Ibid._, p. 13.

[31] _Ibid._, p. 14.

states specifically restricted the application of these laws to schools supported by public funds, but even in these instances, it is likely that the parochial schools carried out the requirements.

Laws regarding the certification of teachers were also passed by several states. These laws generally required that applicants for teaching certificates have a knowledge of the history of the United States. Some states also required a knowledge of the Federal Constitution, state history, political economy, civil government, and general history. Many states placed on their statute books, laws forbidding the use of textbooks of a "partisan" or "sectarian" nature in the public schools. Other states, as a consequence of the Civil War, instituted a teacher's oath. In these the teacher was required to swear allegiance to the United States and loyalty for the Constitution of the state and nation. Some oaths specifically promised not to aid or sympathize with rebellion. The states in which these laws were passed were Kentucky, West Virginia, Arkansas, and Missouri. In the latter state, Father Cummings, a Catholic priest and a teacher in a Catholic school, had not taken the oath and was indicted and convicted in the Missouri circuit courts. But the teacher's oath was declared unconstitutional by the United States Supreme Court on the ground that it was an ex post facto law.[32]

The period from 1840 to 1880 saw the permanent establishment of and great expansion of the Catholic parochial school system. It also saw history assume an increasingly important place in the curriculum of all American schools. The Civil War and the years following brought a

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[32] Cummings vs. Missouri, 4 Wall, 277, 18 LEd. 358 (1867).

swelling tide of sectionalism and nationalism throughout the country, which had a great effect on the teaching of history and on history textbooks. Legislation by the states became an important stimulus to the teaching of history. Non-Catholic authors were becoming less bigoted toward the Catholic Church and although there were some serious controversies, after 1880 these generally subsided. Catholic textbooks in history came to be published in sufficient numbers so that many Catholic schools now were using their own texts to a great extent.

Chapter IV

Protestant Reaction (1880-1900)

In the preceding chapter we observed that by the time of the Civil War the Catholic school system had actually become an important institution in American life. In 1860 in the diocesan reports there are specifically mentioned 365 parochial schools with about 45,000 pupils. John Gilmary Shea suggests that these numbers are more likely 500 schools with 70,000 pupils. In 1875 their numbers had risen to 1,444, in 1879 to 1,958, and in 1880 to 2,246 with 405,234 pupils. In 1884 there were reported 2,532 schools with 481,834 children enrolled.[1] These figures were a source of pride and gratification to the Catholic population but many of the non-Catholics looked upon the amazing growth of the Catholic parochial schools with deep misgivings. They sincerely felt that the Catholics were opposing the American way of life by requiring special schools with special instruction and special textbooks for their children. They actually felt that Catholics were "riving" the nation's children and this would result in a permanent separation in the population of the United States. There began a campaign by these people to oppose and if possible destroy the Catholic schools.

One phase of the struggle which assumed great importance was that over Catholic textbooks. Many people thought that Catholic children were learning history which was false and distorted. The Jesuits received the brunt of the attack because it was felt that they were indeed behind a Catholic move to gain control of the United States. The Jesuits, as

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[1] John Gilmary Shea, "Catholic Free Schools in the United States, Their Necessity, Condition, and Future." American Catholic Quarterly, Vol. 9, July, 1884, p. 721.

always, were active in Catholic education. In the December, 1888, issue of *Our Day* there were published under the title "Textbooks Mutilated by Jesuits", the texts of two addresses given at the Tremont Temple on November 15th of that year. One of these alleges that Anderson's *General History* was "Romanized". It notes that Anderson's book was condemned in a Catholic work, *Judges of the Faith*, published at Baltimore and bearing the recommendations and endorsements of two cardinals and several bishops of the Catholic Church. It quotes in parallel columns passages which were removed or changed in the revised Anderson to illustrate the alleged "Romanization". These passages generally concern the Reformation, the Albigensian Heresy, the Babylonion Captivity of the Pope, and the Massacre of Saint Bartholomew's Day. The following is an illustration of one of these passages,

"The Old Anderson Prohibited	The New Anderson Romanized
On page 23, in speaking of the St. Bartholomew's Massacre, it says, 'The number of those that fell in Paris is estimated at 10,000; the whole number slaughtered in different parts of the kingdom amounting to 30,000!'	On page 349 it says, 'The number of those who fell in Paris alone has been estimated at 10,000, but it is impossible to ascertain the number of victims with accuracy.'"[2]

This hardly seems like a mutilation of history. As a matter of fact the so-called "Romanized" version is probably closer to the truth by adding that there is no certainty about the number killed. It hardly seems like a serious omission not to state that 30,000 were slaughtered in the whole kingdom.

That this matter of Catholic textbooks was taken very seriously

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[2] "Textbooks Mutilated by Jesuits," *Our Day*, Vol. 2, December, 1888, p. 448.

by some persons in the United States is well stated in the other of these two addressed. It was a very impassioned discourse delivered by a Rev. Mr. Townshend. In it he tells of the formation at Faneuil Hall on July 11, 1888, of a committee of one hundred to campaign against Catholic schools and textbooks,

> ". . . the sword was drawn, the scabbard was flung to the winds, the bridges were torn down; retreat on the part of the Protestant party was thereafter out of the question: the idea of retreat is not to be entertained for a moment: in a word, the fight now begun is not to cease, but is to continue until the hand of an essentially foreign power no longer shall be felt pressing with its withering touch upon our free institutions, which are dear as life to every American citizen."[3]

This certainly is the schoolbook controversy at its height, or at its depth. The speaker went on to say that the ultimate object of the clerical party was to impose upon the schools Catholic textbooks similar to "Sadlier's History of the United States". In this connection he has this to say,

> "At this point it may not be out of place or uninteresting to give a few specimens of such Roman Catholic history as the clerical party, had it sufficient power and courage, would unhesitatingly foist upon our public schools. In one of their most popular books, Sadlier's History of the United States are found these statements: 'The only systematic and successful attempts to civilize and Christianize the Indians were made by the Catholic missionaries;' 'The Independence of the United States was in a great degree secured by Catholic blood, talent and treasure.' These representations are not history; they are not merely falsehoods, they are lies! In that book of 429 pages, covering the history of the United States there are devoted in the sections entitled 'Biographical Sketches' not thirty lines to Abraham Lincoln, while between forty and fifty lines are devoted to Archbishop Hughes. The

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[3] Ibid., p. 452.

> sketch of Washington is summed up in twenty-eight lines while thirty-eight lines are devoted to Father DeSmet."[4]

The quotations which Mr. Townshend chooses are taken from the "Preface" of Sadlier's book and are not found in the lessons proper. Both are exaggerations, and hardly defensible even in the Preface of a textbook for use in the schools. It is interesting to note a comment by the editor which was placed at the end of this article,

> "The feelings of the audience during Dr. Townshend's speech were at white heat. Reiterated and emphatic outbursts of applause greeted the sentiments uttered, showing that there is as yet no waning of interest in this Protestant-Catholic controversy."[5]

In the following year in the same anti-Catholic publication, there appeared an article by Joseph Cook, the editor. This article, entitled "Misleading Catholic Textbooks", cited quotations from several Catholic texts which it felt to be misleading. Among them was _Sadlier's Excelsior Introduction to Geography_, published by William Sadlier, 11 Barclay St., New York. The following is a complete quotation of the parts of Sadlier's book which _Our Day_ found objectionable,

> "What can you say of the early Jesuit missionaries in Canada?
> The history of their labors is connected with the origin of every celebrated town in the annals of French America.
>
> What says the American historian, Bancroft, on the subject?
> 'Not a cape was turned,' says Bancroft, 'nor a river entered, but a Jesuit led the way.'
>
> Who were the explorers of great portions of our country?
> Catholic missionaries.

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[4] _Ibid._, p. 455.

[5] _Ibid._, p. 457.

Who discovered and explored the upper Mississippi?
Father Marquette, a Jesuit missionary.

Where in many of the states were the first settlements formed?
Around the humble cross that marked the site of a Catholic mission.
(Page 22, Lesson XXXII)

What was the first settlement in New England states?
A Jesuit missionary settlement on Mount Desert Island in (1622).

By whom was the settlement destroyed?
By the English.

What people made a permanent settlement in Massachusetts in 1620?
The Pilgrim Fathers.'

Here is a flat self-contradiction. The 'first settlement' of New England was a Jesuit one in 1622, the child is taught - but the 'first permanent settlement' was by the Pilgrim Fathers in 1620!

'Who were they?
English Protestants, who being persecuted by their Protestand countrymen, took refuge in America.

How did they act in their new home?
They proved very intolerant, and persecuted all who dared to worship God in a manner different from that which they had established.
(Page 28, Lesson XLI)

By whom was Maryland founded?
By Lord Baltimore as an asylum for persecuted English Catholics.

What was remarkable in this colony?
Full toleration was granted in religious matters, and the Pilgrims of Maryland thus became the founders of religious liberty in the New World.
(Page 29, Lesson XLII)

For what is Ireland noted?
For its constant verdure, beautiful scenery, splendid ruins of bygone ages, and above all, for the unwavering fidelity

> of its people to the Catholic Faith.
> (Page 46, Lesson LXVII)"[6]

It is safe to judge that the above were the mis-leading passages in Sadlier's book. They were chosen to convince the readers of Our Day that Catholic textbooks and in particular this textbook were teaching history in a misleading fashion. The article does not allege that any of the above statements are false. It does infer that the answer concerning the first settlement in New England is absurd and false. This date (1622) apparently was a typographical error because the question was intended to make the point that the first settlement in New England was under Catholic auspices. This in fact is true. The Encyclopedia Americana says,

> "The first authentic account of the island was given by Champlain who gave it the present name. In 1608 M. De la Saussaye and the Jesuit Fathers, Lallement, Masse, Quentin, and Baird, together with 25 colonists from France established on Somes Sound a colony which they called Saint Sauveur. Eight years later the colony was destroyed by a party of Englishmen from Virginia."[7]

It is also true that Catholic missionaries, "were the explorers of great portions of our country, and "that their labors are connected with the origin of every celebrated town in the annals of French America." It is true that Father Marquette ~~discovered and~~ explored the Mississippi, that the colonists in Massachusetts were intolerant, and that Maryland did grant full religious liberty. The point seems to be not that these things were false but rather that the emphasis placed on them is out of proportion to their importance. At the same time, the intolerance of the New

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[6] Joseph Cook, "Misleading Catholic Textbooks", Our Day, Vol. 4, April, 1890, p. 157 ff.

[7] "Mount Desert Island", Encyclopedia Americana, (1944 ed.), Vol. 19, p. 525.

England colonists was for too long unrecognized in American history textbooks. Real criticisms of Sadlier's book should have said, for example, that the student should not be left with the impression that the Massachusetts colonists were intolerant in religious matters and therefore bad, without learning something of the great contributions which they made to the history of the United States.

While Our Day considered Sadlier's emphasis on the work of the Catholic missionaries and the foundation of the Maryland colony excessive and therefore a misrepresentation of American history, Catholic educators felt that emphasis on the story of the Pilgrims and early Protestant settlements, combined with neglect of Catholic contributions, also was a misrepresentation. It is understandable that in the study of American history in Catholic schools, special emphasis would be placed on the contributions of Catholics to the development of our country. There should be no more objection to this emphasis than to that placed on local history in any community. Legitimate criticism can be made only when such emphases change the true perspective of history. Sadlier was thus guilty, but the example had previously been set by Protestant historians.

The history of Catholics in America is a part of American history as the history of Vermont is a part of American history. Emphasis on the parts which will concern the student most personally need not change the perspective. If history as a social study can prompt a pride in one's heritage and a resultant better moral character, children should be taught all of their heritage and Catholic children should be taught the story of their Catholic heritage. It has long been the boast of the Catholic church in America that "A good Catholic can't help being a good American."

Of all the texts attacked by the non-Catholics, Sadlier's seem to be the most prominent. This was because during the 1880's and the four decades following Sadlier's textbooks were most widely used in Catholic schools. Sadlier's geographies were almost universally used. Sadlier's Excelsior Introduction to Geography was followed by Sadlier's New Excelsior Geography copyrighted in 1875, 1880, 1887, 1891, and 1896 by William H. Sadlier and in 1914 by A. Sadlier. It is a very good social studies textbook. It contains descriptions of the geography, history and civilization of all of the major countries of the world, with descriptions of the people who inhabit them, their character and means of livelihood. It describes and discusses the industries of these countries. It contains a great many excellent illustrations, maps and charts. The larger part of the book is devoted to lessons on the United States.

> "The more we learn about our own land the prouder we shall be that we are young Americans - citizens of the greatest of all the countries on the earth."[8]

Unlike many textbooks used in the public schools, the author could and did speak of man and the world as creatures of God. The first words of the text are,

> "God created the earth. It is a vast ball of land and water. Hundreds of millions of people live on this great ball. So large is the earth that a man could not walk around it in two years, even if he walked thirty miles every day."[9]

Many pages and lessons give no indication that this textbook is

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[8] Sadlier's New Excelsior Geography Number Two. New York, Sadlier, 1896, p. 4.

[9] Ibid., p. 7.

designed specifically for Catholic schools. There are perhaps an unusual number of illustrations of Cathedrals and churches and not infrequent mention of God. In the lesson entitled "Governments", the book says, "To respect and obey our rulers is one of God's holy commandments." (Lesson XIX)

On the other hand, in Lesson XX titled "Religions" it says,

> "Although Religion is our most important affair on earth, people are far from being equally enlightened upon it. There can be but one true religion nevertheless there are many religions professed and followed by mankind."
>
> "The Catholic religion, whose visible head is the Pope, or Bishop of Rome, dates its origin back to the time of Christ. Its doctrines have never varied since the day of the Apostles and amid the vicissitudes of nearly nineteen centuries, it alone has remained unchanged and true."
>
> "Protestantism arose in the sixteenth century, at which time numbers of persons under various leaders separated themselves from the ancient church. Since then they have divided and subdivided into an immense number of sects; the principal ones being Episcopalians, Presbyterians, Methodists, Baptists, Disciples of Christ, and Lutherans."[10]

This paragraph on Protestantism cannot be said to be disrespectful to any of the Protestant faiths. Concerning the missionaries it has this to say,

> "Numbers of holy missionaries also came here fired with zeal for the conversion of the Indians. Hence, long before the Pilgrims landed at Plymouth, Catholic priests had preached the gospel in various parts of North America, and had converted even whole tribes to the faith."
>
> "Catholic missionaries were the first to prepare the way for civilization; and our country from North to South from east to west is sanctified by their labors and their blood."[11]

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[10] Ibid., p. 28.

[11] Ibid., p. 39.

Another of Sadlier's textbooks which was very widely used was the *Intermediate History of the United States for use in the Fifth and Sixth Grades of Catholic Schools.*[12] In speaking of the motives which prompted Columbus to set out on his journey of discovery, this book says,

> "The discovery of America was a thoroughly Catholic project. In fact there were no Protestants at all then. The voyage of Columbus was placed under the protection of the Blessed Virgin. It was undertaken for the conversion of souls and to obtain funds to fight the Turks and regain the Holy Sepulchre. These were the inspiring motives of Columbus."[13]

The reference in this passage to Mary very likely would be regarded by non-Catholics as an unnecessary pietism or by some as a superstition. But for Catholics the Blessed Virgin is an important part of their life and religion. There are few practising Catholics who do not say the Catholic prayer, "The Hail Mary" at least once each day. It is significant and important for them to know that Columbus dedicated his voyage to the Virgin and that his flagship was named for her, the *Santa Maria.*

This book also makes the point that many of the earlier explorers were Catholics, sailing under the flag of Catholic sovereigns. It speaks of the early Jesuit and Franciscan missionaries and their work among the Indians. Governor Dongan of New York is described as ". . . a devout Roman Catholic who had his own private chapel with a Jesuit priest as chaplain." Like all Catholic histories it takes care to point out that Maryland was the first colony to grant religious liberty. There is a short chapter titled "Catholic Missionaries" which describes their work in

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[12] *History of the United States for use in the Fifth and Sixth Grades of Catholic Schools.* New York, Sadlier, 1915.

[13] *Ibid.*, p. 16.

exploration and in teaching and training the Indians. It repeats the quotation of Bancroft concerning the missionaries and states,

> "To Catholic missionaries our country also owes a great debt. It was they who discovered and explored much of the interior of this continent."[14]

Of John Barry it says,

> "So whether we refer to the Navy of the Revolutionary War, or the foundation of the present Navy, this brave Irish American Catholic is truly called, 'the Father of the American Navy.'"[15]

There is a short chapter on "Catholics in the Revolution" which lists the Catholic signers of the Declaration of Independence, and the important military leaders. It states that the Congress' Own ". ... one of the finest and bravest of the Continental regiments was composed of Catholics." It notes that, "At the close of the war General Washington and the members of Congress attended a public Te Deum in a Catholic church in Philadelphia." In the paragraph on Catholics in the Civil War, it says,

> "No troops behaved with greater bravery than the famous 'Irish Brigade' and whether on battlefield or in hospital, all, Protestant and Catholic alike testified to the unselfish courage and patriotic devotion of the Catholic nuns."[16]

There is also a special chapter on "Catholic Part in the World War". It notes that Marshal Foch was a devout Catholic, that Cardinal Mercier, ". . . the famous Belgian prelate, is today admired and loved by the whole allied world for the courageous stand he took against the invader". It

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[14] *Ibid.*, p. 66.

[15] *Ibid.*, p. 128.

[16] *Ibid.*, p. 237.

points out that "It is estimated that Catholics compose 35% of the Army, 40% of the Navy and 50% of the Marine Corps".[17]

During the period after 1880 so many Catholic textbooks were available that there was a movement within certain dioceses to standardize the textbooks in use. The multiplicity of texts created a serious difficulty and a financial burden for people who were required to move their homes. If the new school which their children attended used different books from the old one, the parents had to buy a new set. The diocese of Fort Wayne was the first to draw up such a list of textbooks. It also adopted uniform rules in regard to the certification of teachers and the course of study to be pursued in the diocesan schools.[18] Many other diocese followed the example set by Fort Wayne.

The first Catholic textbooks attempted to fill a real need but, as pioneer works, they did have defects and these were recognized by some writers within the Church. An editorial in the Catholic World for December, 1911, is an urgent plea for better Catholic textbooks,

> "It is a lamentable fact that our histories are unsatisfactory. If books that treat of literature should have an acceptable literary form books that deal with the happenings of mankind should be distinguished by a close adherence to fact. Writers who are content to accept the statements of others without personal verification are untrustworthy compilers. Efforts to make over the old have resulted in a chrestomathy of 'purple patches' which serve to exploit a hesitating tendency to appear exceptional. What interest is aroused by a list of questions modeled upon the traditional, 'After Washington crossed the Delaware, where did he go?'"[19]

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17 Ibid., p. 297.

18 Fifth Annual Report of the diocese of Fort Wayne, cited in J.G. Shea, "Catholic Free Schools in the United States, Their Necessity, Condition and Future," American Catholic Quarterly, Vol. 9, 1884, p. 724.

19 Catholic World, Vol. 94, December, 1911, p. 337.

This same editorial suggests as a remedy that all the Catholic teachers be enlisted in a co-operative movement to write and publish better textbooks. Nothing ever came of this suggestion. This author feels that the editorial is over severe in its criticism of histories. None of the histories which he studied or examined contained material quite so unscholarly as the question quoted in the editorial.

Chapter V

Catholics and History Textbooks in the Twentieth Century

By the beginning of the twentieth century the textbook controversy between Protestants and Catholics had almost completely subsided. It had run the course of the whole nineteenth century during which it had completed a kind of pendulum swing. Early in the nineteenth century, Catholcs strongly and persistently attacked public school history textbooks, many of which were violently anti-Catholic. These protests reached their climax during the 1840's in the controversy with the New York Public School Society and similar affairs in Boston and Philadelphia. During the 1840's, too, Catholic history textbooks began to be published. These books, in attempting to counteract the bigotry of Protestant books, placed exaggerated emphasis on the Catholic role in history. Protestants were quick to condemn these Catholic books using many of the same arguments that Catholcs had used earlier. The Protestant reaction was at its height in the late 1880's. By the end of the century, textbooks by both Protestand and Catholic authors had become more tolerant and less inclined to exaggerate the importance of their own people. In 1913, Monsignor McDevitt wrote,

> "Happily there is a change for the better, and the schoolbooks of today are, save in singular instances, free from the ignorant, malicious, and vicious information of the old time histories and geographies. Whether from principle or policy we need not examine; the representative publishers of schoolbooks are anxious to make the text fair and just to all classes, and are willing to give proper consideration to every protest against anti-Catholic or ultra Protestant statements."[1]

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[1] Monsignor McDevitt, "How Bigotry was Kept Alive by Oldtime Schoolbooks", Records of the American Catholic Historical Society of Philadephia, Vol 24, 1913, p. 251.

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Catholic reviewers in current Catholic periodicals frequently praise histories written by non-Catholics and recommend their use in Catholic schools. Lawrence Kane, in a review of The Development of America, by Fremont Philip Wirth, says,

> "In reading the text, it can be observed that careful thought has been given to the end that it be authentic, fair and objective. The Development of America is a vivid portrayal of history that any youngster will enjoy and that will make him country conscious."[2]

Often these reviews do take special note of the treatment or lack of treatment of the Catholic Church. Richard J. Purcell in reviewing Ancient History by Clarence Perkins says,

> "This survey of the Ancient world by Professor Clarence Perkins of the University of North Dakota is an invaluable contribution to the Harper's Historical Series. . . One cannot help but feel that another hundred pages would have given the author opportunity to develop his account of the Roman Empire in the early Christian era to a much greater effectiveness and possibly to stress the contribution of the early Christian Church."[3]

There have been several good school histories by Catholic authors published since 1900. Among them are Lawler's Essentials of American History, McCarthy's The History of the United States for Schools, Betten's The Ancient World, and Betten and Kaufman's The Modern World. These books in general show better scholarship than previous Catholic textbooks and place only understandable stress on Catholic viewpoints.

Lawler's Essentials of American History has been much used in

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[2] Lawrence Kane, "Review of the Development of America", Catholic Education Review, Vol. 35, June, 1937, p. 372.

[3] Richard Purcell, "Review of The Ancient World", Catholic Education Review, Vol. 35, Sept., 1937, p. 441.

Catholic schools. In the preface of the revised edition, it states as its purpose,

> ". . . to show the part played by all the elements, racial and religious, that have made contributions to American history."[4]

Of the motives of Columbus, Lawler says,

> "Columbus was deeply religious. While he had made earnest studies in the sciences, the leading motive of his life was the hope of seeing the Catholic religion believed by all the peoples of the world."[5]

Like previous Catholic historians, Lawler points out that all the early discoverers were Catholics. He does not make an important point of it, however, but places it in a footnote and explains that "At this time practically the entire Christian world was in communion with Rome."[6] He points out that Governor Dongan of New York was an Irish Catholic. He describes the foundation of Maryland and the Maryland Toleration Act but points out that even this colony did not grant religious freedom to Jews. Lawler tells of the work of Father Marquette in exploring the Mississippi River without overemphasizing the fact. In a footnote he states that Charles Carroll of Carrollton was one of the signers of the Declaration of Independence but says nothing of his religion. He tells of the important aid which France gave to the American Revolution without mentioning, as previous writers had, that France was a Catholic country. There is a short paragraph on the appointment of John Carroll as the first American Catholic Bishop, and another on the foundation of the Catholic University

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[4] Thomas B. Lawler, Essentials of American History (Revised edition), Ginn and Co., Boston, 1928, preface, p. iii.

[5] Ibid., p. 10.

[6] Ibid., p. 17.

of America. Thirty-five lines in a special paragraph objectively treat the Know-Nothing Movement. In a chapter on the Civil War, Lawler says,

> ". . . the Sisters of various religious communities gave their services in the hospitals and on the firing line, winning for themselves the title of "Angels of the Battle-field."[7]

There are no special chapters or paragraphs devoted to such topics as "Catholics in the Revolution", "Catholics in the Civil War", or similar topics that had appeared in previous Catholic books.

The present writer feels that Lawler's book cannot justly be criticized for over-emphasizing Catholic parts in American History. The author seems rather to have made it a point throughout the book to avoid those exaggerations for which previous Catholic writers had been justly criticized. He is objective, fair, and honest in his treatment of other religious groups.

Professor McCarthy's book bears the Imprimatur of John Cardinal Farley. It freely admits in the preface that facts of special interest to Catholics ". . . have been constantly kept in mind". It futher states,

> "That the war for independence was begun by a people who were nearly all Protestants. However in the course of that long struggle the assistance of Catholic countries was solicited and obtained."[8]

There is a special chapter titled, "The Beginnings of the Catholic Church in the United States", which contains the following quotation,

> "In New England the Catholics were increasing. Those in Boston built on Franklin Street, a church for the erection

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[7] Ibid., p. 359.

[8] Charles H. McCarthy, The History of the United States for Catholic Schools. American Book Co., New York, 1919, preface, p. iii.

> of which John Adams and other Protestant gentlemen made generous contributions."[9]

In this chapter also he quotes the entire letter which President Washington addressed to the Catholics of America. A special paragraph is devoted to Governor Dongan of New York, an "Irish Catholic". McCarthy quotes from the Journal of Christopher Columbus' first voyage to prove that his motive in setting out in search of the Indies was

> ". . . to see the said princes, and the cities and lands, and their disposition, with a view that they might be converted to our holy faith."[10]

He tells of the exploits of Captain Thomas McDonough but does not tell that he was a Catholic. The settlement of Maryland and the Maryland Act of Toleration are extensively treated. Much less material is devoted to the Catholic explorers than in previous Catholic textbooks.

Father Betten and Father Kaufman, both Jesuits, in their book, The Modern World, express some opinions to which Protestants would take exception. There is definite Catholic doctrine in this statement,

> "Those however who wish to receive the benefits of Christ's religion must belong to a visible society in which there is a well defined difference between the governing and the governed."[11]

On the other hand, the treatment of the Church prior to the Reformation would probably be regarded by Protestants as entirely adequate,

> "It cannot be denied that toward the end of the fifteenth century the Church stood in need of a general

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[9] Ibid., p. 228.

[10] Ibid., p. 14.

[11] Francis S. Kaufman and Alfred Betten, The Modern World. Allyn and Bacon, Boston, 1919, p. 20.

> reform. The number of those of the faithful who grossly violated their moral duties was alarmingly great. Divine worship was indeed celebrated with becoming splendor and regularity. But there was a tendency to overdo certain religious practices, such as pilgrimages, or to attach to them an efficacy which savored of superstition. In the private lives of vast numbers there was not only ample room but a crying need for a thoroughgoing improvement. . . Still more ominous than the foregoing evils was a deplorable relaxation of morals in the lower and higher clergy and a sad lack of religious discipline in many monasteries. Thus the very circles from which a reform should have come were largely unfit and unwilling to undertake it or to cooperate with it. . . Most disastrous was the sad condition of the papacy. . . Too many of the cardinals, too, were simply rich grandees with ecclesiastical titles and revenues but with little ecclesiastical spirit."[12]

There have been few more complete or more accurate criticisms of the abuses which plagued the Christian Church prior to the Reformation. The authors go on to say that the Reformation which did come went too far in its measures and that a "true reform" could have been and in fact later was affected by such men as Ximenes and Ignatius Loyola. Previous Catholic textbook writers had omitted or played down abuses within the church, not because they wished to suppress the truth but rather because they felt that such information might damage the faith of immature minds. Betten and Kaufman feel that it is better to tell the whole truth and not have the children feel that they have been deceived when they learn of these things later from people perhaps unfriendly to the church. This is well illustrated in this passage,

> "We have observed repeatedly that the discipline of the church and the morals of both clergy and laity were not what they should have been. Young Catholic students accustomed

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[12] Ibid., p. 369 ff.

> to look up with great respect to their ecclesiastical superiors, are often shocked when for the first time it comes home to them that in the past there have been priests and bishops who were lukewarm in their faith, lax in their morals, and careless in the fulfillment of their duties; nay that there have been a few bad popes."

The authors go on to say that while the Pope, bishops, and priests were princes of the church they were still men with all the frailties of men, and that regardless of the abuses of individuals, the Church carries on her divine mission.

> "And so in spite of all the shortcomings of her ministers, the Chruch has been the great and efficient teacher of sanctity, the restorer of morality, the chief and in a way only civilizer of the barbarian nation."[13]

Throughout this paper we have seen that both Catholics and Protestants are seriously concerned with the teaching of history to children in the schools. Both have engaged in the most earnest activity to see that textbooks contain what they believe to be historical truth.

History as a school subject is the study of the story of man's past thoughts, words, and experience. It studies man in all the roles he has in life, as he is a creature of God, as he is a citizen of the state, and as he is a part of his physical and spiritual environment. It studies also what man has thought of himself in those roles.

We are in a way products of our history, of these past thoughts, words, and experiences of the men who have gone before us. We live in the United States because certain of our ancestors came here. We have a democratic government because certain men believed that all men are created

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[13] *Ibid.*, p. 235.

equal. There are Protestant Christians today because certain men living in the sixteenth century felt that the Christian Church was misinterpreting man's relation to God. There are Catholics today because other men felt that the Church could not misinterpret man's relation to God. Our continuance as Protestants or Catholics depends to the greatest degree on our agreement with the thoughts and actions of those men. For this reason the Catholic Church has closely watched the story of those thoughts and actions as it is told to her children, and knowing the faith which they place in the printed word has been especially zealous in the matter of textbooks.

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